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REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 1st February 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
	BENGALI.			
	<i>Monthly.</i>			
1	" Kasipore Nibási" ...	Kasipore, Burrisal ...	30	
	<i>Fortnightly.</i>			
2	" Ahammadí" ...	Tangail, Mymensingh	450	
3	" Ave Maria" ...	Calcutta	.....
4	" Divákar" ...	Ditto	.....
5	" Gaura Duta" ...	Maldah	.....
6	" Purva Bangabási" ...	Noakholly	.....
7	" Purva Darpan" ...	Chittagong	700	
8	" Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....
	<i>Weekly.</i>			
9	" Arya Darpan" ...	Calcutta	102	24th January 1890.
10	" Bangabási" ...	Ditto	20,000	25th ditto.
11	" Béngálá Exchange Gazette" ...	Calcutta	.....	23rd, 24th and 28th January 1890.
12	" Burdwán Sanjibani" ...	Burdwan	302	21st January 1890.
13	" Chandra Vilásh" ...	Berhampore	250	
14	" Cháruvártá" ...	Sherepore, Mymensingh	500	20th ditto.
15	" Chattal Gazette" ...	Chittagong	800	
16	" Dacca Prakásh" ...	Dacca	1,200	26th ditto.
17	" Education Gazette" ...	Hooghly	885	24th ditto.
18	" Faridpur Hitaishini" ...	Faridpur	.....
19	" Garib" ...	Dacca	3,000	
20	" Grambási" ...	Uluberia	800	25th ditto.
21	" Gaurab" ...	Ditto	.....
22	" Guru Charana" ...	Calcutta	.....
23	" Hindu Ranjiká" ...	Beauleah, Rajshahye...	300	15th ditto.
24	" Jagatbási" ...	Calcutta	750	
25	" Murshidábád Patriká" ...	Berhampore	508	
26	" Murshidábád Pratinidhi" ...	Ditto	350	
27	" Navavibhákar Sádháraní" ...	Calcutta	600	27th ditto.
28	" Pratikár" ...	Berhampore	600	24th ditto.
29	" Rungpore Dik Prakásh" ...	Kakiná, Rungpore	205	9th and 16th January 1890.
30	" Sahachar" ...	Calcutta	500	22nd January 1890.
31	" Samaya" ...	Ditto	3,806	24th ditto.
32	" Sanjivani" ...	Ditto	4,000	25th ditto.
33	" Sansodhini" ...	Chittagong	800	
34	" Sakti" ...	Dacca	.....	21st ditto.
35	" Santi" ...	Calcutta	3,722	
36	" Saráswat Patra" ...	Dacca	300	
37	" Som Pá-kásh" ...	Calcutta	1,000	27th ditto.
38	" Srimanta Saudagár" ...	Ditto	.....
39	" Sudhakar" ...	Ditto	.....	24th ditto.
40	" Sulabha Samáchár o Kusadaha" ...	Ditto	800	24th ditto.
41	" Surabhi o Patáka" ...	Chandernagore	700	23rd ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
Daily.				
42	“ Dainik o Samáchár Chandriká ”	Calcutta	1,500	27th to 30th January 1890.
43	“ Samvád Prabhákar ”	Ditto	800	24th and 27th to 30th January 1890.
44	“ Samvád Purnachandrodaya ”	Ditto	300	23rd, 27th, 28th and 30th January 1890.
45	“ Banga Vidyá Prakáshiká ”	Ditto	500	
ENGLISH AND BENGALI.				
Weekly.				
46	“ Dacca Gazette ”	Dacca	.....	27th January 1890.
HINDI.				
Monthly.				
47	“ Darjeeling Mission ke Másik Sámachár Patrika.”	Darjeeling	20	
48	“ Kshatriya Pratiká ”	Patna	200	
Weekly.				
49	“ Aryávarta ”	Calcutta	1,500	
50	“ Behar Bandhu ”	Bankipore	.....
51	“ Bhárat Mitra ”	Calcutta	1,853	
52	“ Sár Sudhánidhi ”	Ditto	500	
53	“ Uchit Baktá ”	Ditto	4,500	
54	“ Hindi Samáchár ”	Bhagulpore	1,000	
PERSIAN.				
Weekly.				
55	“ Jám-Jahán-numá ”	Calcutta	250	24th ditto.
URDU.				
Weekly.				
56	“ Aftal Alum Arrah ”	Arrah	300	
57	“ Akhbar Tusdiq-i-Hind ”	Calcutta	.....
58	“ Anis ”	Patna	.....
59	“ Gauhur ”	Calcutta	196	
60	“ Sharaf-ul-Akbar ”	Behar	150	
61	“ Al Punch ”	Bankipore	.....
62	“ Akhbar i-Darusaltanat ”	Calcutta	340	
63	“ Raisul-Akhbari-Moorshidabad ”	Murshidabad	.....
URDU.				
Monthly.				
64	“ Asha ”	Cuttack	.....
65	“ Taraka and Subhavártá ”	Ditto	.....
66	“ Pradíp ”	Ditto	.....
67	“ Samyabadi ”	Ditto	.....
Weekly.				
68	“ Dipaka ”	Cuttack	.....
69	“ Utkal Dípiká ”	Ditto	444	11th ditto.
70	“ Samvad Váhika ”	Balasore	205	11th ditto.
71	“ Urya and Navasamvád ”	Ditto	600	9th ditto. 8th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
72	“ Silchar ”	Silchar	500	13th ditto.
Weekly.				
73	“ Paridarshak ”	Sylhet	450	

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

The *Navavibhákar Sádháraní*, of the 27th January, says that this paper has often pointed out that Government's policy of abolishing three or four different chowkis and stationing their

A separate munsifi for the Ramnagar thana in the Contai sub-division of the Midnapore district.

Munsifs in one place causes great inconvenience to the public in general. It is not of course desirable to encourage or facilitate litigation by setting up law courts at people's doors. But the point demands consideration that, as the ryot has to defend himself in suits for arrears of rent, it is not good to compel him to travel long distances for the purpose of making such defence. It involves expense, loss of time, and neglect of work. The trial of the suits of three or four chowkis in one place is advantageous to the zemindar, because it enables him to dispense with the services of three or four mukhtears and to get through all his legal business with the help of one mukhtear. But the benefit which a few zemindars derive from this arrangement is nothing compared with the hardship which is caused by it to thousands of ryots; and it is hardship of this kind which the people of the Contai sub-division are now suffering.

The Ramnagar thana in the Contai sub-division of the Midnapore district is large in extent and is situated at a distance of five or six miles from the sub-divisional head-quarters. There are four Munsifs for trying the civil suits of the Contai sub-division. The civil suits arising in the majority of the mouzas in the Ramnagar thana are tried at Contai, but those which arise in the few remaining mouzas of that thana are tried in the Dantoon Munsifi, which is situated at a distance of 30 to 32 miles from the thana. This is very inconvenient to the people of these latter mouzas, because there are no good roads therefrom to Dantoon, and no accommodation for passengers in the entire distance between the mouzas and the munsifi. And the inconvenience becomes a hardship when cases are repeatedly postponed. The people of these mouzas have often prayed to Government for the removal of their grievance, but to no purpose.

The writer recommends the adoption of one of the three following proposals for the removal of this grievance:—

- (1). One of the four Munsifs of Contai may be stationed at Contai and vested with jurisdiction over the Ramnagar thana and some other places conveniently situated.
- (2). The whole of Ramnagar thana may be included within the jurisdiction of the Contai sub-division.
- (3). The Dantoon Munsifi may be removed from Dantoon to Egra or some other suitable place.

Of these three proposals the first is the best.

(d)—Education.

2. The *Hindu Ranjiká*, of the 15th January, says that the students of the Behar Circle are making displays in honour of Dr. Martin during his inspection tour, and it is even reported that an address

Dr. Martin, Inspector of Schools, Behar Circle.

in verse, printed in gilt letters, was given him from the Kaliabak school. Does Dr. Martin approve of all this?

3. The *Burdwan Sanjivani*, of the 21st January, is not opposed to female education in this country. It is not opposed to female education, but it must enquire whether it is advisable to give native girls the same education that is given to native boys after the pernicious results which education under the English system has been found to produce in the case

NAVAVIBHAKAR
SADHARANI,
Jan. 27th, 1890.

HINDU RANJIKA,
Jan. 15th, 1890.

BURDWAN SANJIVANI
Jan. 21st, 1890.

of the former. In the schools Bengali girls are taught geography, history, and arithmetic; but no instruction is imparted to them there calculated to fit them for the place which they must occupy in future in Hindu households. It is necessary to consider whether high education is suited to Hindu females, and if so, in what subjects that education should be given. It is very doubtful whether female graduates will make good mistresses of Hindu households. Will the woman, who has obtained the B. A. degree, cook or scour plates?

SAHACHAR,
Jan. 22nd, 1890.

4. According to the *Sahachar*, of the 22nd January, it is impossible to say anything new on the subject of education. But old truths like common flowers can be made to look beautiful by skilful setting, and in this sense the Convocation speech of the new Vice-Chancellor, Justice Gurudas Banerji, is worthy of respectful attention.

Justice Gurudas Banerji has not the heart to hurt the smallest fly, and it is probably from a disinclination to offend anybody that he has named Dr. Mahendra Lal Sircar and Baboo Hem Chandra Banerjea as examples of graduates who, after finishing their University careers, have devoted themselves to literary or scientific pursuits. But it is, after all, a statement which brings a smile on one's lips. The cases of Dr. Mahendra Lal Sircar and Baboo Hem Chandra Banerji are of an exceptional nature. They would have risen to eminence under any system of education.

The fact is that it is time to change the present educational system and to adopt one which will enable students to acquire real knowledge.

SURABHI-O-PATAKA,
Jan. 23rd 1890.

5. The *Surabhi-o-Patáká*, of the 23rd January, says that the Viceroy's proposal to grant the M. As. of the Calcutta University the right of electing one or two Fellows from among their own body is a very important one and will meet with universal approval. If His Excellency can introduce this liberal policy into all branches of the administration, the disgrace which he has earned within this short period will be wiped off, and his memory will ever remain fresh in Indian history. The writer would extend the scope of the Viceroy's proposal by extending the privilege to B. As. as well as to licenciates in law, medicine and engineering. Every B. A. and M. A. should have the privilege of naming two Fellows and every licenciate in law, medicine and engineering should have the privilege of naming one Fellow.

SANJIVANI,
Jan. 25th, 1890.

6. Referring to the last Convocation of the Calcutta University, the *Sanjivani*, of the 25th January, says that the Chancellor justly praised Dr. Gurudas Banerji, the new Vice-Chancellor. But His Excellency was mistaken if he supposed that no fitter man could have been found among the Bengalis for the Vice-Chancellorship. Had Dr. Krishna Mohan Bannerji been living he would have had a special claim to the distinction. Even among the contemporaries of Dr. Gurudas Bannerji, or, for the matter of that, among his juniors too, there are many who would do honour to the position. The names of Dr. Rajendra Lal Mitra and Dr. Mohendra Lal Sircar may be mentioned in this connection. That Dr. Gurudas Banerji has raised himself to this eminent position is not only because he is a man of ability, but also because he has the knack of pleasing everybody. And it is this principle of pleasing everybody which the Doctor attempted to inculcate on his graduate audience. It is certain that in his own case this principle has borne unexpectedly good fruit, but it is nevertheless unsafe to follow it in all cases. True to this trait in his character, Dr. Banerji tried to please everybody in his address, and it is doubtful whether he succeeded in pleasing anybody. He spoke about the failures in the last Arts examination, and attributed them to teachers and to modes of teaching, forgetting entirely that the defects in the examination system of the University, so often pointed out in this paper, have not yet

been removed. The Doctor also made the curious statement that a candidate may be once plucked for any defect in the examination system, but he cannot be plucked repeatedly for any such defect. There are also contradictory statements in the Doctor's address. In one place, for instance, he attributed the small number of candidates for the medical examination to the fact that the medical profession is not very lucrative, and in another he said that the best graduates of the University take to the two professions of law and medicine only on account of their lucrative character. The fact, however, is that students do not like to graduate in medicine on account of the defective nature of the system of examination in that subject. It is very gratifying that Dr. Banerji dwelt on the necessity of forming the character of the boys; but it is difficult to make out how this can be done if the teachers themselves are not men of unexceptionable character. But on this last point the Doctor was wholly silent.

7. A correspondent sends to the same paper the following contradiction of the letter which appeared in its last issue relating to Mr. Ballard's Police school

Mr. Ballard's school. (see Report on Native Papers for the week ending 25th January, paragraph 14). The correspondent says that Mr. Ballard does his best to instruct his boys in everything required for police service, and in return takes a monthly fee of Rs. 3 from each student. It should, however, be noted that, as regards the majority of the boys, even this fee has been standing over for three or four months; whilst the students who pay their fees regularly have their names struck off if they absent themselves for seven or eight days in a month without giving satisfactory reasons for so doing. These facts ought to make it clear that the institution has not been started solely from pecuniary motives.

As for the book, which the boys are made to buy, it is a most useful manual for a police officer, and considering the labour expended on its preparation, its price is not very high. It is not also true that Mr. Ballard compels every student to buy the book.

The correspondent was never aware that the school ever pretended to have any connection with Government or with Babu Surendra Nath Banerji. All that he knows is that Government has been applied to to sanction it. The correspondent regrets that those who have themselves benefited by the institution which is so highly spoken of by all high police officials in Bengal, and which is proving itself useful not only to boys, but to the Police Department itself, should be so ungrateful as to calumniate its founder in the way they have done.

8. The *Som Prakash*, of the 27th January, referring to the recent arrangement for the distribution of the junior scholarships of the Calcutta University in the

Distribution of senior and junior scholarships. different divisions, says that the arrangement is inexplicable as well on the supposition of the scholarships having been distributed with reference to the number of candidates appearing from the different divisions as on that of their having been distributed according to the backwardness of the divisions in the matter of education. If the scholarships have been distributed on the former principle, the number of scholarships allotted to Calcutta should not have been smaller than the number allotted to the Burdwan Division, and the number of scholarships allotted to the Burdwan Division should not have been equal to the number allotted to the Presidency Division. And if the scholarships have been distributed on the latter principle, why have so few of them been allotted to Orissa, Chota Nagpore and Chittagong?

The tenth rule relating to the junior scholarships is that no candidate who cannot read and write correctly one of the vernaculars spoken in Bengal will obtain a scholarship. Does this mean that those candidates alone will get scholarships who will translate the afternoon paper in the second

SANJIVANI,
Jan. 25th, 1890.

SOM PRakash,
Jan. 27th, 1890.

language into Urdu, Bengali or Uriya, and those will not who will translate it into English, French or German? It is hoped that the rule will be more clearly worded.

According to the eleventh rule, those boys will receive no scholarships who will not take in the Entrance Examination as their second languages a language which is also recognised as a second language in the First Arts Examination. But many languages, such as Bengali, Urdu and Hindi, which can be taken as second languages in the Entrance Examination, cannot be taken as such in the First Arts Examination. This rule will therefore indirectly discourage the study of these languages. For who shall take that as a second language, the taking of which will disqualify him for a scholarship?

The writer objects to the allotment of a fixed number of senior scholarships to a division instead of distributing all the scholarships according to merit among the successful candidates. That junior scholarships are distributed on the principle of allotment is no reason why senior scholarships also should be similarly distributed.

8. The same paper cannot accept Justice Gurudas Banerji's expla-

The Vice-Chancellor on the large nation of the large failures in the last University examinations, namely, that the failures were numerous because the heads of schools and colleges had been prevailed upon by entreaties to send up to the examinations students who had been plucked in the test examination. Here is a ready solution of the puzzling problem which has engaged the attention of so many for some time past! But did such weakness in the heads of schools and colleges manifest itself only last year, and did it not exist in preceding years? The solution given is not worthy of an experienced man like the Vice-Chancellor. His speech was, on the whole, however, a good one.

9. The *Dainik-o-Samáchár Chandriká*, of the 28th January, in com-

menting upon the Vice-Chancellor's views regarding University affairs as expressed in his

Convocation address, says that Dr. Gurudas Banerji is glad at the enormous increase in the number of candidates for examination since the establishment of the University. And he has good reason to be so, for he takes a keener interest in the affairs of the University than anybody else. But has this increase done any real good to the country? To answer this question it is necessary to consider what the University has done during its existence, and what evil might have appeared or arisen if it had not been established. Well, it is seen that the effect of University education upon its recipients is to make them fond of luxury and of the things that are required for luxurious living. And the Vice-Chancellor himself, though it must be said to his credit that he is a staunch Hindu, has not been fully able to avoid this baneful influence of the University system of education.

That the Vice-Chancellor should be in sympathy with the ways of the University is perfectly natural. For it is to the competitive system of examination of the University that he himself owes the distinction he has acquired. But that the Vice-Chancellor himself could have risen to his present eminence if he had received no University education whatever, the illustrious examples of Ramaprasad, Sambhunath, and Dwarkanath, who never came within the pale of University education, make it impossible to doubt. And not only in this country, but in Europe as well, University education is no longer in favour with the public.

The writer then goes on to express his views regarding the recent examinations of the University. He says that the present system of examinations is a failure for the two following reasons:—

1. Appointment of incompetent men as examiners.

SOM PRakash,
Jan. 27th, 1890.

DAINIK-O-SAMACHAR
CHANDRIKA,
Jan. 28th, 1890.

2. Appointment of head-examiners to re-examine and to re-mark papers already marked by the subordinate examiners.

A paper being thus variously marked by various examiners, the chances of a candidate's success become very small indeed. And the subordinate examiners being tied hand and foot by the instructions of the head-examiners can use no discretion of their own. These are facts which the Vice-Chancellor himself will not dare to gainsay.

That the Vice-Chancellor has not been able to take very quietly the sharp criticisms of the press on the University is a fact upon which the press should congratulate itself, for it means that those criticisms have produced their desired effect.

(e)—*Local Self-Government and Municipal administration.*

10. The *Sahachar*, of the 22nd January, says that the rate-payers of The Suburbs after the amalgama- Kidderpore are wailing under the weight of the new municipal tax. The people of Bhowani-

pore too complain, and rightly, that the wants of the Suburbs are now less attended to than before. The writer had hoped that the amalgamation of the Suburbs with Calcutta would be for the good of the former, but the very opposite result is now found to have been produced by the amalgamation. Some attention is paid to Garpar. But the drains in that locality remain just the same as before, and a certain quarter of it remains under water during the rains. Complaints on this latter head have produced no effect. A bathing platform can be erected in Garpar at a small cost, but no such platform has yet been erected. The result is that people bathe and scour plates and utensils in the pure water of the hydrants.

SAHACHAR,
Jan. 22nd, 1890.

11. The same paper considers it objectionable on the part of the Calcutta Municipality to contribute Rs. 8,000

The Calcutta Municipality and the every year in aid of the Calcutta Public Calcutta Public Library.

Library. In the first place, the Library is not situated in a quarter which can be considered convenient to its native officers, and in the second place only a very small portion of the rate-payers will use the library. Will not the municipal subsidy be tantamount, under these circumstances, to providing a luxury for the rich at the expense of the poor?

SAHACHAR.

12. The *Surabhi-o-Patáká*, of the 23rd January, is glad that the Calcutta Municipality has decided to contribute Rs. 8,000 every year towards the maintenance of the Calcutta Public Library. And

The Calcutta Municipality and read- it would have been still more glad if Government itself had borne this charge instead of throwing it upon the Municipality. A public reading room was a great desideratum in Calcutta, and the Municipality has conferred a great boon on the town by ensuring the stability of the Public Library. But the Metcalfe Hall is situated at one extremity of the town, and is therefore not easily accessible to the general public. It is therefore proposed that the Municipality should establish reading rooms in different parts of the town, or improve the private reading rooms already existing at the Albert Hall and in front of Beadon Square as well as in Cambuliatola, Hatibagan, Sikdarpara, Panchanantala, Taltala, and other places in Calcutta, by giving them pecuniary help. The country is not yet so advanced in point of education as to be able to provide such reading-rooms without such aid.

SURABHI-O-PATAKA,
Jan. 23rd, 1890.

13. The *Samaya*, of the 24th January, says that the temple at Durbhunga has been demolished on the ground of its having been constructed without the permission of the local municipality. Baboo Isvari Singh, the zemindar who repaired the temple, did not think such permission necessary because the old temple was only going to be repaired and no new temple was going to be constructed, because the temple did not stand upon municipal land and

SAMAYA,
Jan. 24th, 1890.

because it in no way affected anybody's health or put any one to inconvenience. The Municipality did not say anything at the commencement of the repairs or during their course. Nor did it say anything when the image of the god Mahavira was installed in the temple with great ceremony. It was after the installation of the god that the Municipality served Baboo Isvari Singh with a notice calling upon him to demolish the temple which had been constructed without its permission. Baboo Isvari Singh was not in Durbhunga at the time the notice was served. No reply to the notice was therefore received by the Municipality, whereupon it issued a fresh notice under section 241 of the Act. On the 30th December last, the Munshi of Baboo Isvari Singh wrote in reply to the above notice that the temple constructed by his master was not a new temple; that it was situated on the side of a tank and therefore could not possibly inconvenience people in any way, and that for these reasons his master did not think that permission was necessary in the case, and requested the Municipality not to interfere under these circumstances with the religion of the people by demolishing the temple. No reply to this petition having been received, everybody concluded that the prayer was granted. But the Municipal Commissioners were aware of the intentions of the Municipality, and they therefore submitted a petition to the Chairman, praying that no step might be taken in the temple question till that question had been decided at a general meeting of the Commissioners. This prayer was rejected, and on the day following its rejection, that is to say, at 11 A. M. on the 8th January last, the Mahomedan Vice-Chairman of the Municipality came to the temple accompanied by a Mussulman overseer and some mehters and low-class coolies. The priest, who was in the temple, was expelled from it. And then the mehters and coolies proceeded to break the two rooms outside the temple for the accommodation of religious mendicants. After these had been demolished the Vice-Chairman gave orders for the demolition of the temple itself and went away. Shortly after this, a few Brahmins came and forbade the overseer to demolish the temple. The overseer got angry and abused the Brahmins. The Brahmins endeavoured to obstruct the work of demolition, whereupon the overseer made them over to the police on the charge of disturbing the peace and reported the matter to the Vice-Chairman, who immediately wrote to the Joint-Magistrate, also a Mahomedan, and who was at the time in charge of the head-quarters, for police assistance. Immediately upon the receipt of this letter the Joint-Magistrate ordered the Police Superintendent to lend him police assistance. The Police Superintendent as soon as he received the order sent the Sudder Inspector with twenty constables to the Vice-Chairman, from whom they went to the temple. On seeing the police the people drew back and the constables allowed nobody to approach the temple. The work of demolition went on uninterrupted, and the people stood looking stupidly on. Every Hindu felt deeply wounded on seeing a temple destroyed by mehters and coolies with the assistance of the police. Then the men of Baboo Isvari Singh prayed to the Joint-Magistrate to postpone the demolition of the temple for one week, after which period it might be allowed to stand or be demolished according to the decision of a law court. But the Joint-Magistrate rejected this prayer on the ground that it was an affair of the Municipality in which he could not interfere. On the other hand, no reply was received to petitions submitted to the Municipality. In this extremity the Lieutenant-Governor, the Commissioner, and the Magistrate were informed of the matter by telegraph, but unfortunately no reply was received from any one of them. The work of demolition commenced on the 8th January, and was completed on the afternoon of the day following. It is also said that the image of the god with all the jewels has been stolen, and that the thief has not yet been traced. All these are serious things, and every Hindu at Durbhunga is wailing as if

anarchy reigned at the place. The men of Baboo Isvari Singh cannot get the papers of the case even for double fee. The Joint-Magistrate when applied to for papers refers them to the Vice-Chairman, and the latter in his turn sometimes refers them to the Joint-Magistrate and sometimes flatly refuses to furnish them with the papers. The Lieutenant-Governor and the Magistrate of Durbhunga are requested to enquire speedily into the matter. It is a noteworthy fact that all the oppressors in this case, namely the Vice-Chairman, the Overseer, and the Joint-Magistrate, are Mahomedans. Is it because they have not forgotten the past practices of their co-religionists that they have thus interfered with the religion of their Hindu brethren? So far as the writer knows of the matter, he thinks that the Municipality is wholly to blame in it. Though the law empowers a Municipality to destroy any building which has been constructed without its permission, the Municipality has done a very wrong thing in this case by demolishing the temple. If the Vice-Chairman was bent upon demolishing the temple, why did he not demolish it before the installation of the god? Why, again, was the prayer of four of the Commissioners for the consideration of the temple question in a general meeting of the Commissioners rejected? Why was not also the prayer of the men of Baboo Isvari Singh for the postponement for one week of the work of demolition granted? And why, in the last place, was no reply given to the first petition of the Munshi of Isvari Baboo?

It has been decided at a meeting of the Commissioners that the Municipality should pay the cost of the defence of the Municipality in the case which will be instituted against it by Baboo Isvari Singh for the demolition of the temple. But the ratepayers of two of the wards of the Durbhunga Municipality have strongly and very rightly protested against this decision. A Municipality should of course bear the expenses of the defence of its Chairman or Vice-Chairman in any suit which may be instituted in consequence of some measure adopted by them for the public good. But no municipal money should be spent for their defence if they are sued for destroying property from bad motives and in defiance of public opinion.

14. The *Bangabasi*, of the 25th January, referring to the grant by the Calcutta Municipality, at the instance of Dr. Mohendralal Sarkar, of Rs. 8,000 annually in aid of the Public Library, remarks that

BANGABASI,
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The Calcutta Municipality and the Public Library. this action of the Commissioners is quite inexplicable, inasmuch as the Library, consisting as it does only of books written in foreign languages, is of no use to 99 per cent. of the rate-payers. The thing is, these Baboos lose all self-control in the presence of anything that has an English air about it, and, strange to say, these very Baboos are, according to some, to be elevated to seats in the Legislative Councils for effecting the deliverance of India! These *anglicised* Baboos are more to be dreaded than Englishmen themselves.

15. The same paper says that the Magistrate would have acted wisely in making up the quarrel between the Hindus and the Municipality of Durbhunga. But

The Durbhunga temple affair. unfortunately his action has only widened the difference. There was held a meeting of the Commissioners the other day to judge the conduct of the Vice-Chairman in ordering the demolition. The meeting consisted of 19 Commissioners, of whom nine, that is, eight Hindus and one Englishman, found fault with the Vice-Chairman's action, whilst the remaining 10, including the Magistrate or Chairman, and the Vice-Chairman himself, approved of it. Of the latter, seven, including the Vice-Chairman, were Mussulmans, and three Englishmen; and it was an edifying sight indeed to see the accused sitting in judgment over himself. It has, after this, become absolutely necessary that the Lieutenant-Governor's attention should be drawn to the conduct of the Magistrate.

BANGABASI.

SOM PRakash,
Jan. 27th, 1890.

16. The *Som Prakash*, of the 27th January, referring to the extensive adulteration of articles of food like ghee, milk, and oil in the native quarter of Calcutta, asks whether the Calcutta Municipality does not

Adulteration of articles of food in the native quarter of Calcutta.
consider the lives of the Bengali rate-payers to be of any value. It is clear that the municipality slights and neglects Bengalis in all matters. It is the Bengalis, however, who pay the best part of the municipal taxes. Why is then a distinction made between the English and the native quarter of the town?

NAVAVIBHAKAR
SADHARANI,
Jan. 27th, 1890.

17. The *Navavibhákar Sádháraní*, of the 27th January, had its suspicion from the first that Mr. Beadon, the Magistrate of Durbhunga, was implicated in the temple affair, and this suspicion has been confirmed by later reports. At the time the Vice-Chairman served Baboo Isvari Singh with a notice to demolish the temple within twenty-four hours, four of the Commissioners of the Durbhunga Municipality wrote a letter requesting him to call a general meeting of the Commissioners for a decision on the temple question, and to postpone its demolition till the question had been so decided. But the Vice-Chairman took no action upon this letter beyond forwarding it to the Chairman, then out on tour, and forthwith proceeded to demolish the temple. It is well known that the Vice-Chairman could have himself called a meeting in the absence of the Chairman, and instead of doing that, he only forwarded the letter to the Chairman for his orders. Again, he did not wait for the Chairman's orders, and at once set about demolishing the temple. All this makes it clear that Mr. Beadon's intentions regarding the temple were well known to him beforehand.

It is a good thing that Mr. Beadon has taken upon himself all responsibility for the demolition of the temple, as this will remove all chance of a quarrel between Hindus and Mussulmans in connection with this affair. But Mr. Beadon's conduct has alarmed even the Mussulmans of Durbhunga. They say that the hand of sacrilege, which has been laid to-day on a Hindu temple, may be laid to-morrow on a Mahomedan mosque. Such an apprehension is not entirely groundless, and Hindus and Mussulmans should therefore unite to make such despotic acts as this impossible.

It is true Mr. Beadon called a general meeting of the Commissioners after his return from the mofussil; but the temple had then been levelled to the ground.

The writer is astonished that Mr. Beadon has had the hardihood to deny the existence of a temple which has stood for upwards of a century on the side of the Gangasagar tank, and which has been visited by pilgrims from various places.

A correspondent of the *Englishman* newspaper, who seems to be familiar with the contents of official papers, has supported Mr. Beadon by saying that there is not a trace of the existence of any temple in any of the official survey maps, and he disposes of the contention of Mr. Llewellyn that a survey map of 1885 has the word 'sthan' to testify to the existence of this temple by saying that *sthan* means a place. But it is well known that *sthan* is a popular contraction of *devasthan*, which means a temple. The writer is anxious to know whether the correspondent's interpretation will be accepted by a law court. The correspondent also contends that supposing that there was an image of a god at the *sthan*, both the image and the new temple to which it was removed lost their sanctity by such removal. But it should be remembered that the image underwent the usual ceremony of purification at the time of its reinstallation. The feelings of not only the Hindus of Durbhunga, but also of those of Benares have been wounded by the throwing of the image into water by mehters and Mussulmans.

The Hindus could have forgiven Mr. Beadon if he had expressed sorrow for his conduct. But as he persists in justifying his action, it behoves every Hindu to seek a remedy for the evil he has done.

18. The *Dainik-o-Samachar Chandriká*, of the 27th January, severely criticises the letter in the *Englishman* newspaper, defending the action of the Dur-

bhunga Municipality in the temple affair. According to the writer of the letter there was no temple on the site of the one which was built by Isvari Singh ; and though several native gentlemen and one European gentleman of note have deposed that the word 'sthan' in the map at the site of the temple means *devasthan*, still *sthan* does not mean *devasthan* only ; and according to the learned pundits in the service of the Maharaja of Dur-bhunga, the sanctity of the place was lost by the removal of the god, if there was any.

It is not to be believed that learned Hindu pundits would support such sacrilegious action on the part of the municipality. Would even a Christian or a Mussulman assent to the sacrilegious demolition of his place of worship ? The statement of the correspondent that the Hindus of Dur-bhunga are quite indifferent in the matter is equally unreliable, as it is reported that even the far-sighted among the Mussulman community of the place are expressing sympathy with the Hindus in this their calamity. For is there any far-sighted Mussulman who does not see that what has been perpetrated on the Hindu by a Mussulman Vice-Chairman today, may be retorted on the Mussulman by a Hindu Vice-Chairman to-morrow ?

The correspondent also contends that the land was public property, as it had been acquired by the Collector along with some neighbouring tracts, and Isvari Singh erected the temple in defiance of the Collector's notification. If so, the question of the right to the land was one which should have been taken to the Civil Courts for decision. Government, equally with private individuals, is amenable to the jurisdiction of the Civil Courts ; and supposing the temple land was taken under the Land Acquisition Act, the Collector is still to blame for not having referred the question of its use to the arbitrament of a Civil Court and for allowing right to override policy by exercising it in a manner so hurtful and offensive to the religious feelings of the Hindus. It is possible that the Chairman of the Municipality will, with the view of saving the Vice-Chairman, take upon his own shoulders the whole responsibility of the affair. But if he is not taught the lesson he deserves to be taught under such an administration as that of Sir Steuart Bayley the whole community will be sorry and feel mortified. It would seem at first sight that the whole affair was only an act of inconsiderateness on the part of the Municipality ; but it is also calculated to give rise to the suspicion that it was the outcome of a desire to oppress the Hindus. The Hindus, however, though wounded in their feelings, do not appear much agitated, and that is one proof of that capacity for patient suffering which is their distinguishing virtue.

(g)—*Railways and communications, including canals and irrigation.*

19. The *Sanjivani*, of the 25th January, says that Sir Charles Elliott,

The Dacca-Mymensingh Railway.

Public Works Minister, will shortly start on a

tour for inspecting the Dacca-Mymensingh

Railway and the port of Chittagong. It is no use now re-opening the question of the error that was made by carrying that railway through jungle tracts ; but the people of Dacca and Mymensingh should not neglect to point out to Sir Charles that even yet this line may be made a source of profit by constructing two steam tram lines from Kawrithe to Tangail, and from Shivalaya to Dacca.

DAINIK-O-SAMACHAR
CHANDRIKA,
Jan. 27th, 1890.

SANJIVANI
Jan. 25th, 1890.

SANJIVANI,
Jan. 25th, 1890.

GRAMVASI,
Jan. 25th, 1890.

The roads in Magura, Belbana. Magura Belbana are in a very bad condition.

21. The *Grámvási*, of the 25th January, says that Ranges Nos. 1 and 2 of the Midnapore Canal have been almost

The Midnapore Canal.

completely silted up. The dredger that is at

work in the canal serves very little useful purpose, as it is very costly, necessitating an expenditure of fifty to sixty thousand rupees annually, and works in a very unsatisfactory manner. It has also this drawback that it causes every day a large quantity of the canal water to escape into the river in the process of removing the excavated silt from the canal. The *bund* along the bank of the canal is also in a very miserable condition. The writer suggests that, instead of keeping a dredger at an annual cost of fifty to sixty thousand rupees, it would be better to re-excavate the canal every three or four years and deposit the silt on the *bund*, which will make the road passable, and render the neighbouring tracts habitable and fit for cultivation. At all events, Government should give the matter its best consideration.

(h)—General.

GRAMVASI.

22. A correspondent of the *Grámvási*, of the 25th January, Haripada Chakravarti by name, writing from Berberia in

The Sub-Registrar of Uluberia in
the district of Howrah.

Baghnan in the district of Howrah, brings the following charges against the Sub-Registrar

of Uluberia :—

(1). The Sub-Registrar refused to register a document of the correspondent, on the ground that the correspondent's land was included in a zemindari which had two proprietors, Baboo Lalit Mohun Sinha of Khalor and Srimati Nagendrabala Dasi, and the document could not therefore be registered unless a double *landlord's fee* was paid. He at last accepted Rs. 2 on being satisfied by a gentleman present that the affairs of the two proprietors were conducted jointly.

(2). Notices, &c., required to be hung up in the office, or in some conspicuous place thereabout, are not so hung up.

(3). The Sub-Registrar addressed the correspondent's elder brother in a very uncivil manner.

(4). The deed having come to the hands of the writer Jadub Baboo, he asked for a written explanation, but why, he would not say. An explanation was at length written out by a man named Hiralal, an old acquaintance of the correspondent's brother.

(5). Though the requisite court-fee was paid for the omission made in the deed to mention the *Taidad* number, the writer Baboo refused to fill up the form, unless the number was given him. And Hiralal would not tell what the number was, lest he should be suspected of having received a bribe, and Jadub Baboo would ask for a share in the same.

(6). The Sub-Registrar was seen smoking his *hookah*, seated in his office chair, with not even a shirt on.

(7). When the registration of the document was over, the correspondent was told to come for the receipt another day, as the Sub-Registrar had left office. But the receipt was given after the correspondent had been harassed for nearly half an hour.

(8). A man was sent on the 20th December last, with the receipt properly signed to get the deed back. He was told that the deed could not be delivered to any one excepting one of those that had come to register it, and when the correspondent himself went for that deed on Saturday at 12-30 P.M., he was told that he was too late.

(9). The deed having become overdue by six days in consequence of such detention, a fine of four annas was tendered (that being the amount of

fine for every month that a deed is overdue), but it was refused on the ground that the fine due was 8 annas and not 4 annas; and the correspondent had to deposit 8 annas in order to get back his deed.

23. The *Bangabasi*, of the 25th January, says that, notwithstanding that there is no outstill at Kamarhati in the district of Burdwan, liquor may be purchased in the village at any hour. Where does all this liquor come from?

24. The *Sangivani*, of the 25th January, says that Baboo Jagatdurlabh Basak, Deputy Magistrate of Narail, has been transferred, and it is rumoured that he will be soon dismissed from the service. How far this rumour is true is not known, but nobody will be sorry if it proves true.

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Jan. 25th, 1890.

SANGIVANI,
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25. The *Bangabasi*, of the 25th January, in answering the statement made in the *Hope* newspaper that "no honest publisher will grudge the Government two copies of his newly-published book for securing the right of registration," says that not two copies, but Government may at its option take four copies without payment. No doubt that won't matter much to publishers, whose publications are worth not more than a rupee or so each; nor would it affect those publishers who, like the Bangalore man, do not scruple to put unfair prices on their books. But though, in consequence of the law which is about to be passed, the Government will not be cheated in such cases, the reading public will be. The writer in the *Hope* is also mistaken about the copyright. For the delivery of three copies of a book to Government for registration under Act XXV of 1867 does not secure copyright to a publisher. A separate fee has to be deposited in the Home Department for the copyright. The proposed law will be a great hardship to publishers whose books are worth Rs. 60, Rs. 70, Rs. 80 or Rs. 100 per copy, for books in this country do not, as in England, command a large sale.

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III.—LEGISLATIVE.

26. The *Sahachar*, of the 22nd January, says that it is a noteworthy fact that the *Surabhi-o-Pataka* newspaper is now being published from Gondalpara, Chandernagore (the place from which the *Praja Bandhu* was issued), and that it is of the same size as the *Praja Bandhu*. A few more issues will clearly reveal the real reason of the change in its place of publication.

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Jan. 22nd, 1890.

27. The same paper is sorry to hear that the Lieutenant-Governor has given up his intention of paying a visit to Chota Nagpore in the belief that the Kol disturbance has ceased. It is hoped, however, that His Honour will yet pay a visit to that place in order to see the real state of affairs there with his own eyes. The Kols complain that the zemindars rack-rent them, take much money from them in the shape of *abwab*, destroy all permanent rights in the land by some means or other, collect the same rent twice or thrice; that the gomastas do not grant them regular receipts; that, like cultivators who have received advances for indigo cultivation, they always appear as debtors in the zemindars' account books; and that they are compelled to serve as forced labourers. They also complain that the police, which is bribed by the zemindars, and the Civil Courts which place implicit faith in the zemindars' books and in the zemindars' witnesses, afford them no protection against these oppressions. To add to all these evils, there are the Marwari and Bengali *mahajans*. As a result of all this, many Kols have fled from their homes and

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some of them finding no other means of subsistence, have gone to Assam and Mauritius as labourers.

Ignorant people resort to violent measures when they find their hardships unbearable. But it is impossible for the Kols to do this; for as soon as they commit any disturbances, no matter whether on account of unbearable hardships or wantonly, they are shot down like dogs by the soldiery. The local officers make use of such disturbances for the purpose of earning a reputation for themselves. It is true that German Missionaries are labouring in the midst of these Kols, but their efforts have hitherto been attended with little good on account of the ignorance of the country. It is also to be feared that these Missionaries may have incited the poor Kols against their zemindars just as the Missionaries of the 24-Pergunnahs incited certain ryots some years ago against their zemindars.

No opinion can be passed in this matter until both sides have been heard. It may be that the Kols have exaggerated their grievances, but there can be no doubt that there is some truth in what they say. The zemindars have yet said nothing in reply to the charges brought against them. The fact that a similar state of things exists in this part of the country gives an air of plausibility to their complaints.

28. The same paper must consider Government's refusal to permit

Government and Baboo Surendra. Baboo Surendranath Banerji to form one of the deputation which waited recently upon

Prince Albert Victor with the proposal for a leper asylum as a grave political error if it was Lord Lansdowne himself who refused to grant the permission. What did Baboo Surendranath do that he was not permitted to approach the Prince? The Prince's reception was in no way spoiled by the difference of opinion created in the Town Hall meeting; Baboo Surendranath's party has in no way slighted the Prince. They only wanted to do him honour in another way. It is possible that Lord Lansdowne disapproved of Baboo Surendranath's scheme, but that was no reason for refusing him permission to see the Prince. Is Babu Surendranath a revolutionist? Is the attitude of this Bengali leader towards Lord Lansdowne or his Government the same as was that of Thiers or Gambetta towards Louis Napoleon? The writer must warn the English Government against introducing into India the policy which is followed in continental Europe. Coercion befits only a despotic ruler. The Indians are English citizens, and they have derived their political notions from English history. An English officer, even if he be the Viceroy of India, cannot treat an Indian subject of the Queen in the same way as the Emperor of Germany treated the leaders of the Berlin Municipality. The press has unanimously condemned Baboo Surendranath for his action in the Town Hall Meeting, and what more would Lord Lansdowne have? The ill-treatment of an individual in this way only leads to his being idolised by the people in spite of all his faults. Government has not done well in adopting that policy of its own accord which Louis Napoleon was compelled by circumstances to adopt.

SURABHI-O-PATAKA,
Jan. 23rd, 1890.

29. The *Surabhi-o-Patáká*, of the 23rd January, says that the alleged

Government and Baboo Surendra. refusal of Government to permit Baboo Surendranath Banerji to be a member of

the deputation which waited upon Prince Albert Victor with the proposal for a permanent memorial of his visit, reminds it of a vegetarian who, when pressed at a friend's house to partake of a savoury preparation of fish which was loudly praised by every other guest, at last agreed to take it picking out the fish from it.

SURABHI-O-PATAKA.

30. The same paper says that Sir William Wedderburn has clearly proved in his Congress speech that even the faint hope that existed under the rule of the East India Company that good would be done to India has disappeared under

the direct Government of the Queen. When the Indians can hope for no good from any quarter, how can they help rising in a body? Who can lie quiet and still when the whip is falling on his back without intermission? Exasperated by oppression, the whole Indian people has arisen, and the Congress is the result of this awakening. The Sanskrit adage says that, even the brittle straw will, when made up into a thick rope, bind the wild elephant. Will not then the 250 millions of Indians when united be able to oppose "the tide of oppression by self-seeking Englishmen?" There is no reason for despair. The same dispensation of Providence which has led to the establishment of the National Congress will also fulfil this just and right desire of Indians.

31. The *Samaya*, of the 24th January, referring to the petition made

The family of Selim Mallik of Gau-
ripore.

to Government for pecuniary help by the mother and widow of Selim Mallik of Gauripore, who was murdered by certain soldiers of

the Barrackpore cantonment, remarks that Government is bound to offer pecuniary help in such cases, and hopes that the kind-hearted Sir Steuart Bayley will grant the prayer of these women.

SAMAYA,
Jan. 24th, 1890.

32. The *Sanjivani*, of the 25th January, says that Mr. Skrine, Magistrate of Rungpore, is doing his best to improve the condition of his district. He did immense

good to the people by the publication and circulation of a pamphlet on fever, and now he is planning the construction of one railway line from the Hilli station to the banks of the Brahmaputra, 40 miles in length, and of another from the town of Rungpore to Baradaragar hât, a length of 20 miles. Mr. Skrine's energy is a guarantee that these lines will be soon laid.

"If all our Magistrates," says the writer, "leaving aside their whims, do but follow the example of Mr. Skrine, they can do much for the country that is maintaining them."

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Jan. 25th, 1890.

33. A correspondent writes to the same paper that, when his steamer reached Kokilamukh in Jorehat, he saw a Bengali woman lying at the feet of an Englishman and weeping, and when two other Englishmen came there, she did the same thing near them. He enquired and learnt that the three gentlemen were Mr. Costello, Deputy Surgeon-General, Assam, the Civil Surgeon of Sibsagar, and the Assistant Commissioner of Jorehat respectively, and the woman, whose name was *Khanta*, was the daughter of one Srikanta Benia of Barabazar in Burdwan. She was enticed away by a man named Hiru, who had promised to procure her an employment in a respectable family, but brought her over to a coolie dépôt, whence she was transported to Dhubri. At Dhubri she knew not how she executed a bond agreeing to work in the tea-gardens. The woman had with her a boy aged about eight or nine years, and together formed a most pitiful sight. The correspondent has heard that the Assistant Commissioner has written to the Manager of the Concern, and if he consents, the woman may be allowed to go away, otherwise she must be sent to the gardens. The woman is still confined in the dépôt at Kokilamukh.

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34. The same paper says that it is no proof that tea-garden coolies are on good terms with their employers that they do not institute many cases against their masters. Living as they do in tea-gardens surrounded by jungle, they do not find it in their power to seek the help of the Courts every time they are oppressed.

SANJIVANI.

The former Chief Commissioner of Assam, Mr. FitzPatrick, himself wrote that the planters were ill-spoken of by everybody for their oppression; but it is a relief to hear that the planters themselves are now trying to

Coolie oppression.

check oppression by forming an association. This speaks well for them. For if coolie oppression continues as at present, it will be exceedingly difficult to get coolies after a few years, and most lucrative business will be ruined. Coolie oppression in one of its forms can be easily checked if proprietors of tea concerns make it a point to appoint only married men as managers.

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35. A correspondent of the same paper writing from Jhenida in the district of Jessore, says that the endeavour

Mr. Dombal and the ryots of Sadhu-hati in the district of Jessore. made by Government to protect the poor ryots against the indigo-planters is nominal,

for the latter still ill-treat the ryots as fearlessly as they did before the establishment of Courts of Justice and the passing of the Indian Penal Code. The ryots of Jhenida, sick of the oppression committed upon them by Mr. Dombal of Sadhu-hati, refused to grow indigo, and prayed to Government for protection. Seeing that Sir Steuart Bayley, the friend of the ryots, is at the head of the administration, that Sir John Edgar is Sir Steuart's Chief Secretary, and that Mr. Smith is Commissioner of the Presidency Division, the ryots might naturally expect that their sufferings would come to an end. Mr. A. T. Gupta was deputed to investigate and report. After the submission of his report, which bore out what the ryots said, Mr. Smith himself visited the place and heard the story of the ryots. But after his return, the Deputy Magistrate was transferred, and Mr. Luson, Joint-Magistrate, was put in charge of the sub-division. With an Englishman as Sub-divisional Officer, Mr. Dombal's high-handedness remains undiminished, and the police show great forwardness in supporting these acts of oppression. The ryots are at a loss to understand what the outcome of their petition to Mr. Smith is, and it is stated that they have, as their last resource, resolved upon coming down to Belvedere to pray to His Honour himself for protection, and that they will, if they do not get it, go back to their homes, content themselves with their lot, and utter not a word more against their oppressors.

SANJIVANI.

36. A correspondent of the same paper writes from Magura to the effect that within three days of Mr. Luson's

Government and the Selby affair. taking over charge of the sub-division, four criminal cases have been instituted against 54 ryots by the Manager of the Nowhatta Concern, and warrants have been issued against 46 or 47 of these men; and the Manager of the Hazrapore Concern has instituted two suits against 42 of his ryots, and warrants have been issued against every one of them. The nine or ten cases relating to the Nowhatta and Hazrapore Concerns that were pending in the Court of the District Magistrate of Jessore have also been transferred to Mr. Luson's file. In these last Mr. Luson has issued warrants even against those defendants who were not called upon by the Magistrate to appear: and in taking down the evidence of the plaintiff's witnesses, Mr. Luson paid no heed to their cross-examination by the defendant's pleader. From the trifling nature of these suits, it is easy to guess that they have been instituted with the sole object of harassing the ryots into cultivating indigo, as the old method of compulsion can no longer be had recourse to.

The hardship of the ryots is all the greater because last year was a year of scarcity, and the first harvests of this year have not been plentiful. Under these circumstances it was expected that Government would listen to the prayer made by the ryots to Mr. Smith during his visit to Magura. But the apparent outcome of their prayer seems to be the transfer of Baboo Bansidhar Banerji, Deputy Magistrate, and the posting of another Deputy Magistrate to the sub-division with Mr. Luson over him. It also appears from the attitude of Mr. Luson towards the ryots as if he has been deputed to compel them to sow indigo for the planters. The poor ryots are threatened with complete ruin unless they can see their way to entering into contracts within 15 or 16 days and commence sowing indigo.

Is this the protection the ryots have received at the hands of Government against their oppression by Mr. Selby after praying for it incessantly for eight or nine months?

37. The *Navavibhákar Sádháraní*, of the 27th January, says that the European members of the Indian Uncovenanted Service are moving Parliament so persistently to admit their claims, that it is

The European Members of the Indian Uncovenanted Service. greatly to be feared that Parliament will at last grant their prayer.

But Government is not bound by any consideration of justice or morality to grant the demands of these uncovenanted servants, and the granting of those demands will be greatly prejudicial to the interests of Indians. It is therefore the duty of Indians to oppose the demands.

It is true that the European uncovenanted officers come from England, but they are appointed by the Government of this country, and they agree, at the time of their appointment, to receive their salaries and pensions in Indian money. How can they, having once agreed to these terms, claim to be paid pay and pensions in English money? The writer feels no hesitation whatever in affirming that even if there had been no provision for granting pensions to these officers they would have gladly entered the Indian Uncovenanted Service. It is because these men cannot find employment in their own country that they come here over hills and across seas for service. And if they say that they come to India for the good of Indians, the writer will without hesitation call the statement a lie. Who does not know that the struggle for existence is much harder in England than in this country? Those Englishmen who are surrounded by troops of servants and ride on horses and elephants in this country have to do in England all their household work with their own hands, and those among them who can carry some money from India are able to keep one or two servants in England and pass for rich men among their neighbours. A monthly salary of Rs. 400 or Rs. 500 is sufficient income for this class. These men have not, like the natives of this country, to maintain large families or to perform *sradhs* and other ceremonies. Many of them have not even a wife to maintain. They should, therefore, be able to lay by sufficient money for a comfortable life in the evening of their days. But they squander all that they get in luxurious living. And why should either Indians or the Government of India pay for their indiscretion? To those who say that good men will not be had if the demands of these uncovenanted officers are not granted, it may be replied that an equally unsound argument was used when the salaries of the Judges of the Calcutta High Court were reduced. Again, these European uncovenanted officers are for the most part worthless men, and Government will have little difficulty in obtaining men of their stamp. Government can well afford under these circumstances to take no notice of their clamour.

38. The same paper says that Surgeon-Major Kalipada Gupta has

The Halisahar hospital.

spent Rs. 4,500 on the construction of the charitable hospital in his native village,

Halisahar. It is not easy to understand why the expenditure has been put at Rs. 2,750 in the *Calcutta Gazette*.

39. The *Samvád Purnachandrodaya*, of the 28th January, informs its readers with profound grief of the death of Mr. Knight, Editor of the *Statesman*, by which Bengal has sustained a heavy loss.

The late editor of the Statesman.

its readers with profound grief of the death of Mr. Knight, Editor of the *Statesman*, by

40. The *Samvád Prabhákar*, of the 29th January, in noticing the death of Mr. Robert Knight, Editor of the *Statesman*, says that, since the birth of English journalism in India, Mr. Knight was the only English editor who devoted his life to the cause of the natives of this country. Every English editor

NAVAVIBHAKAR
SADHARANI,
Jan. 27th, 1890.

NAVAVIBHAKAR
SADHARANI.

SAMVAD PURNACHAN-
DRODAYA,
Jan. 29th, 1890.

SAMVAD PRABHAKAR,
Jan. 29th, 1890.

is more or less an enemy of Indians and Indian interests, and the late Mr. Robert Knight was the only English editor in this country who wielded his pen in the defence and advocacy of native interests. It is needless to say that every Indian will ever remain grateful to the memory of the deceased editor.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
Jan. 8th, 1890.

41. Referring to the application of the blind pupil of the Rajshahye Collegiate School for admission to the University Entrance Examination, and its rejection by the University authorities on technical and

The blind candidate for matriculation. - legal grounds, the *Uriya and Navasamvad*, of the 8th January, and the *Samvádváhiká*, of the 9th January, suggest that some concessions may be made in behalf of the blind.

42. Referring to the future settlement of Orissa, the *Samvádváhiká*, of the 29th January, explains that the

The Orissa settlement. zemindars, lakhrajdars, and other proprietors of land in Orissa are at present anxious to know the principles on which the future settlement will be conducted. A great portion of the land which was waste and barren at the commencement of the present settlement has been brought under cultivation by the capital and industry of both raiyats and zemindars. Government ought to proclaim the rate of *malikana* which it intends to assign in connection with lands redeemed in that way in the future settlement.

DIPAKA,
Jan. 11th, 1890.

43. After pointing out that nine-tenths of the land in Orissa are now made arable and brought under proper cultivation, and that the irrigation canal with its numerous branches and distributaries has penetrated far and wide into the province, the *Dipaka*, of the 11th January, argues that the future settlement of Orissa ought to be made permanent. It also points out that a permanent settlement based on equitable principles is the only effectual remedy for constant recurrence of scarcity and famine in a province like Orissa, where the population is mainly agricultural. It concludes its article with quotations from the despatches of Lord Halifax and Sir Stafford Northcote which support the writer's views.

UTKALDIPAKA,
Jan. 11th, 1890.

44. The *Utkaldipiká*, of the 11th January, has great pleasure in noting the fact that the minor Raja of Mayurbhunj in Orissa had the honour of a private interview with Prince Albert Victor at Calcutta. The writer throws out the hint to other young princes of Orissa that with similar acquirements they might have similar honour and privileges conceded to them.

UTKALDIPAKA.

45. The same paper calls upon the people of the Orissa province to contribute their quota, namely, Rs. 1,000 per anum, towards the expenses of the "Political Agency" started in London.

ASSAM PAPERS.

SILCHAR,
Jan. 13th, 1890.

46. The *Silchar*, of the 13th January, says that the *Rara Saheb*'s order transferring the long-term prisoner Mahendra to Sylhet has not yet been carried out. This is due, the writer supposes, to some machination of the district Baboo.

The 25th January 1890.

CHUNDER NATH BOSE,

Bengali Translator.